

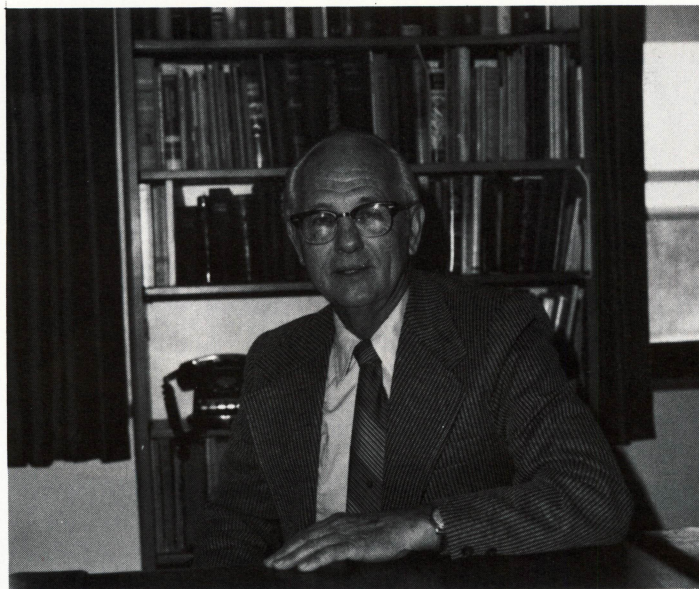


REFLECTIONS ON REFLECTIONS

Washington Bible College/Capital Bible Seminary

"What's The Answer?"
Page 9-10

FALL 1980



PRESIDENT'S PERSPECTIVE

Growth or Decline

by President George A. Miles

It has been frequently observed that the Christian can find no middle ground. He is either growing in grace and knowledge of our Lord Jesus Christ or he is in a spiritual decline.

WBC and CBS put forth every effort to encourage growth. The Adult Education Program challenges people to study the Word knowing that the Word will sanctify and equip them to be fruitful servants of our Savior.

We continually praise the Lord for the transforming power of the Word in our College students. Many come with no purpose and suddenly we see them in the pulpit, on the mission field and serving Christ in multiplied other ways and places.

It is sad to see Christian young people, who have told the Lord they will serve Him, seek a secular education with no goal but money. Their education does not develop Christian character or conviction and usually under this system they lose sight of witnessing or of preaching the Gospel. This state of decline only grows more rapid and ends in baby Christians who have lost all vision of God's will.

Psalm 119 has much to say about the benefits of God's Word, especially in the area of growth and development in the knowledge of God and righteousness. We urge parents to continually utilize the Word in raising their children and to instruct them in the blessed result of putting the Bible first in education.

George A. Miles
President

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ABOUT OUR COVER

Bernard Fuller is a Junior at WBC. He is a native of Baltimore, Maryland and came to the College as a direct result of the ministry of an alumnus. Bernard is a Resident Assistant in the Men's Dormitory. He is also involved in the Student Missions Fellowship, and he ministers in his local church. The amazing grace of God in his life may be seen in the profile on pp. 9-10.

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12. Judges	7. Ruth	2. Luke
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15. Hebrews	10. Amos	5. Revelation



Dealing With TROUBLE

Mr. Kenneth G. Mauger, B.A., Th.M.
Professor of New Testament Greek and Evangelism and Missions

Trouble. It's unavoidable. It hunts and haunts us from youth to old age. It is a part of our lives whether we like it or not. It takes many forms. Financial problems. Vocational problems. Marital difficulties. Physical troubles. Grief. Even car trouble. The list seems endless. A quick glance at this morning's newspaper proves that we are not alone in our confrontation with trouble. We humans are in it together. Even we *Christians* are not exempt.

Of course these facts should not surprise us, since we were warned of it a few thousands years ago. Job said, "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). One of Job's "comforters", Eliphaz, put it even more succinctly, "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). If it is normal for sparks to ride a fire's hot air upward rather than downward, then it is also normal for man to encounter trouble. Trouble then is not just a rare exception -- it is a common experience of life.

So far we have heard only the bad news. The Bible, however -- man's survival manual in this world -- also contains the good news! There are truths in God's Word which can revolutionize our outlook and conduct in the face of trouble. So we turn to the Bible for principles to arm us for the battle, and we are not disappointed.

Principle #1: Christians have been equipped to handle trouble.

This first principle is foundational, without which the whole battle would be futile. Allow me to illustrate. The car I drive is a six-cylinder Plymouth. Now there is nothing wrong with a six-cylinder Plymouth if its driver knows its limitations. Suppose however that I decided to enter my car in the Daytona 500 mile stock car race. Of course the results are quite predictable. Even with my little car tuned to its maximum efficiency, it would be virtually blown off the track. The reason is obvious: the car simply is not equipped for the job it is being asked to perform. On the other hand, suppose for a moment that some kind benefactor financed the equipping of my car with a new 500 horsepower engine and a complete racing drive train. As a result of this new equipment, the race could be a different story. Although my car may not look much different outwardly, inwardly it would be totally changed. It would now be equipped for the task it was expected to perform.

Similarly the unsaved man or woman cannot be expected to deal with trouble in a way that pleases God; the equipment to do so simply is not there. However, at least two verses of Scripture assure us that we Christians do have *all* the equipment we need to handle life and its troubles. In Ephesians 1:3, Paul blesses the Father, "who hath blessed us with *all* spiritual blessings in heavenly places in Christ." In 2 Peter 1:3, Peter informs us that the Lord's "divine power hath given unto us *all* things that pertain unto life and godliness." It is evident that my loving Father has not asked me to enter a high speed race with a six-cylinder Plymouth, as it were. He has given me a powerful engine and drive train sufficient to withstand the rigors of the course. Christians *have* been equipped to handle life and all its troubles.

Some may protest at this point, however, that this principle is too vague and general. They may feel that more specific help is needed. God provides that specific assistance in accordance with the familiar principle of 1 Corinthians 10:13.

Principle #2: God takes a personal, loving interest in a Christian's every trouble.

If I were playing tennis with my younger sister, I would carefully regulate my shots so that she could return them. I would not attempt to blast the ball past her as a display of my prowess. Why not? Because I would *want* her to return the shots; I would *want* her to succeed. Although I may -- for her own good -- confront her with shots that would tax her to the limits of her ability, my hope always would be that she succeed. How much more is our Heavenly Father careful to keep us from facing any specific trouble that is too much for us. 1 Corinthians 10:13, "God is faithful, who will not suffer (permit) you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

When we find ourselves in the thick of trouble, it becomes easy to forget that our Father *wants us to succeed* -- He is on *our* side. He is not simply displaying His superior power. Although He may send or permit troubles that tax us to the limit, His purpose is *always* to produce our good, and His grace is *always* supplied in adequate measure. The trouble allowed by God is always balanced by the grace provided by God as He takes personal, loving interest in our difficulty.

It is not very difficult to understand how these first principles regarding trouble add up to a third obvious scriptural truth.

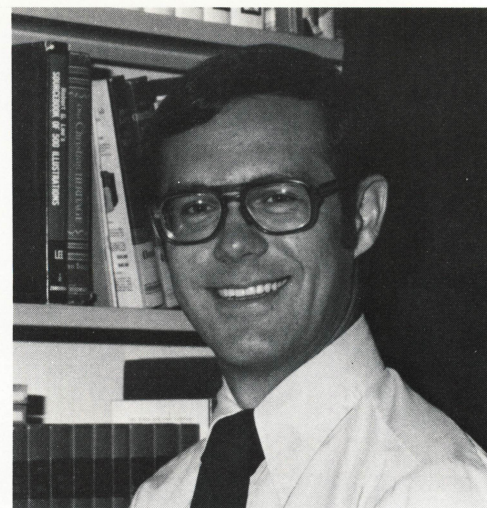
Principle #3: Trouble is never an excuse for bitterness or retaliation.

How often have we listened to a fellow Christian's tale of personal woe and mistreatment and then responded, "Well, you had a right to be mad about *that!*" Such responses are an unconscious denial of a major thrust of Peter's First Epistle. As one of my seminary professors phrased it, "There is no excuse for a Christian *at any time.*" *Never* does God condone unchristlike acts and attitudes on the part of Christians. Because we have been equipped to handle trouble (principle #1) and because God measures out the right amount of grace to handle each specific problem (principle #2), He therefore expects the proper reaction from us -- no matter how tough things get. Peter instructs his readers that, even in the midst of persecution, they are never to pay back "evil for evil, or railing for railing: but contrariwise blessing." The principle of course applies not to persecution alone but to other problems as well. The Christian therefore is not permitted the luxury of harboring a grudge when overlooked for a promotion. He is not permitted to act less Christlike because of unusually poor health. He is not even permitted resentment against God for the loss of a loved one. Because of principles #1 and #2, a Christian may not ever react in any way that is less than Christian. Trouble can never be leaned upon as an excuse for bitterness or retaliation.

It seems clear that God intends to use the above principles of Scripture to produce in us peace and victory despite the trouble that comes. It is not hard to see what good news these facts should be to Christians. Yet there is something even better than the promise of present-day help in trouble. The *best* news God has to offer regarding trouble is that someday it will be over. Furthermore, not only will it be over, but it will be overshadowed completely by the greatness of heaven. Christians at times have been accused of taking a "pie-in-the-sky-in-the-sweet-bye-and-bye" outlook on life. Yet it

is unscriptural *not* to focus on the future. Paul put it this way in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The Apostle evidently considered the prospect of the future to be an uplifting force in the mind of a believer.

It would appear then that God offers us everything we could ask for. He not only gives us supernatural assistance in the present world but also promises us permanent relief in the world to come. You might say we Christians have the best of both worlds!

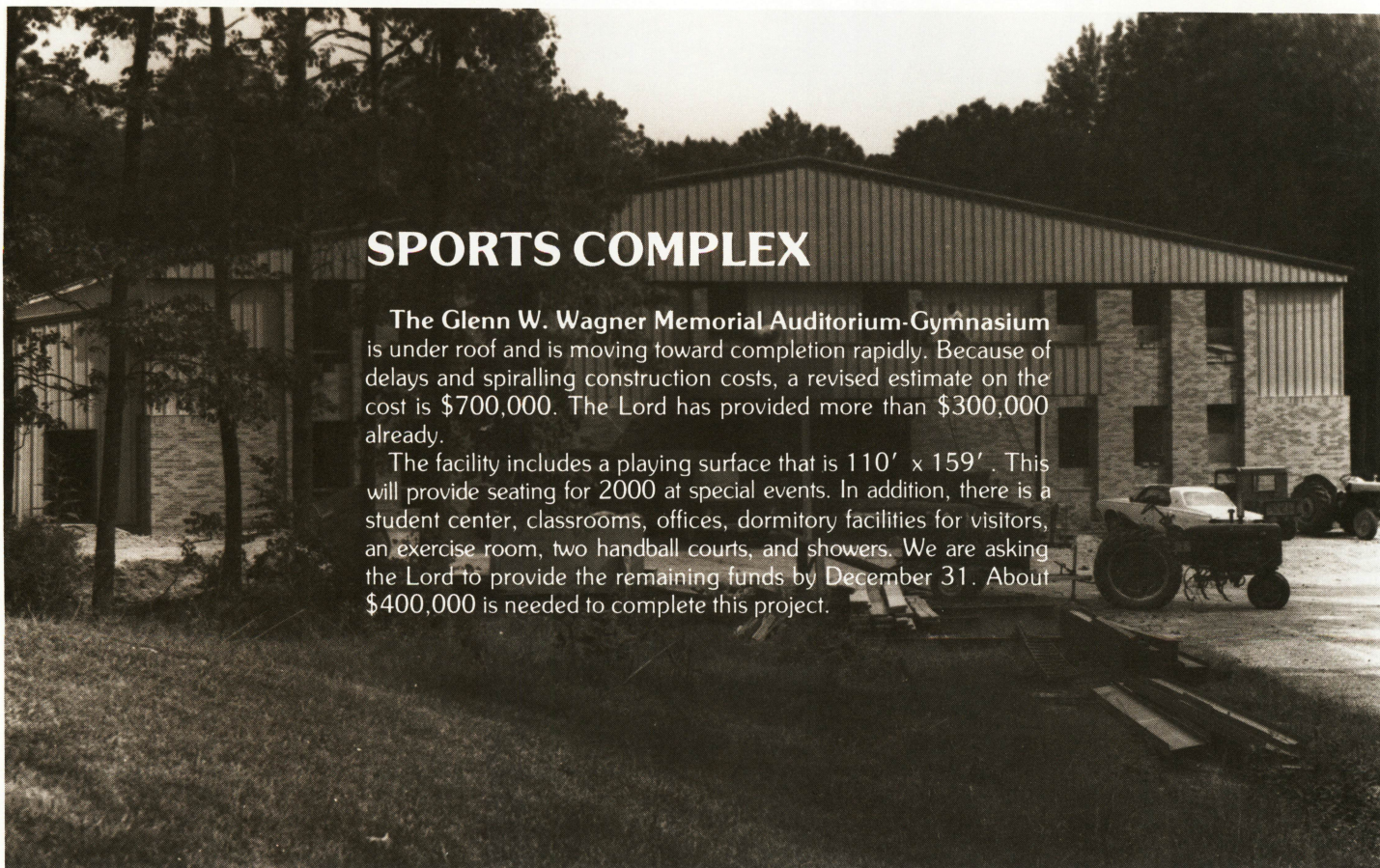


Kenneth G. Mauger

SPORTS COMPLEX

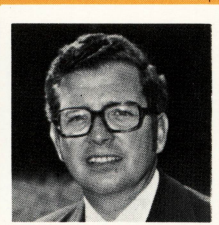
The Glenn W. Wagner Memorial Auditorium-Gymnasium is under roof and is moving toward completion rapidly. Because of delays and spiralling construction costs, a revised estimate on the cost is \$700,000. The Lord has provided more than \$300,000 already.

The facility includes a playing surface that is 110' x 159'. This will provide seating for 2000 at special events. In addition, there is a student center, classrooms, offices, dormitory facilities for visitors, an exercise room, two handball courts, and showers. We are asking the Lord to provide the remaining funds by December 31. About \$400,000 is needed to complete this project.



CAPITAL BIBLE SEMINARY

FROM THE DEAN'S DESK



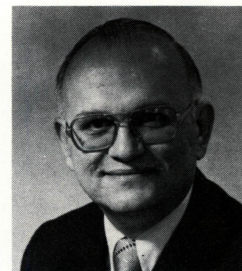
Homer Heater,
Jr., Ph.D.
Dean,
Capital Bible
Seminary

Student leadership in the Seminary is vital to a well-rounded program of study. Capital Bible Seminary is pleased with the men who are on the student council this year. The President, Mr. Bob Davies, is from the University of Vermont. The Vice President is Mr. Chuck Jennings from Florida Bible College. From Columbia Bible College is the Missions representative, Mr. Ned Donaldson, who has had eight years of experience as a missionary in Southeast Asia. The Treasurer is Mr. Dan Nickel from the Montana Institute of the Bible, and the Secretary is Mrs. Susan Austin from the University of Maine.

The student missions project this year is to provide partial support for a CBS Student to take his pastoral internship in the Philippine Islands. The council will be involved in many aspects of the student body.

Please pray for these Student Council members that God would enhance the ministry of the Seminary through their example and leadership.

John H. Mulholland, Th.D.,
Professor of Systematic Theology



HOW LITERAL IS YOUR BIBLE?

"Do you really interpret the Bible literally?"

The meaning of the Bible cannot be finally determined by belief in inerrancy. There is more to it than that. Please do not misunderstand: inerrancy undoubtedly stands as a primary doctrine for our Christian faith. Because the Bible is the Word of God and is "God-breathed" for doctrine and practice, it cannot be considered as though it has partial or limited inerrancy (2 Tim. 3:16-17). If God cannot lie, God's Word cannot lie either. None of it shall pass away or become void (Matt. 24:35; 5:18).

There are certain evangelicals who claim to be conservative and have sharply attacked biblical inerrancy.¹ Theologians who used to confess that the Bible was inerrant now claim only that it is infallible for faith and practice. Such a claim stands firm in what it does say, but remains ambiguous for what it does not say.

The big problem arises with any limitations placed upon infallibility. To say that the Bible is infallible in faith and practice may imply that Scripture makes mistakes in every other area: events, names, places, people, time, physics, astronomy, chronology, etc. So the statement that the Bible is infallible for faith and practice has the weakness of vagueness. Anyone who wants to assert the total reliability of Scripture must say that it is infallible in all that it asserts; otherwise, he risks being misunderstood.

1. Philosophical Limitations

A commitment to biblical theology does not necessarily fully guarantee a literal interpretation of Scripture. For example, several years ago I wrote an article on biblical authority and claimed that Rudolf Bultmann, a contemporary European theologian who was the "in" theologian at the time, denied the authority of Scripture. The dean of a major denominational seminary wrote me to object that Bultmann was a true biblical theologian who accepted biblical authority. Correspondence never settled the issue. Actually, Bultmann was biblical only in that he saw the Bible as a vehicle for having an "authentic" existential experience. By that he meant an experience of the resurrection commitment. Not, mind you, that he meant Jesus was really resurrected on the third day, nor that He was even bodily resurrected. What was crucial for Bultmann was that the disciples had a resurrection "commitment" -- they became devoted followers of Christ and sought to lead others to that commitment. According to Bultmann, only forty of the statements attributed to Jesus by the New Testament were actually spoken by Jesus. Thus, under the guise of being a truly biblical theologian, Bultmann "debunked" the Bible and reinterpreted it according to the existential philosophy of Martin Heidegger.

Bultmann was a surrealistic example of how one can claim to be biblical and yet deny the historical truth of the greatest portion of the Bible. Hundreds of theologians are not so extreme in their denial or "reinterpretation" of Scripture, but nevertheless reserve to themselves the authority to find many

mistakes in the Bible. For example, recently a world-renowned theologian asked the question in his book, "Were the prophets inerrant?" He answers no. Then he seeks to show that Isaiah, whom he calls exilic-Isaiah, did not prophesy about Christ in Isaiah 7:14 or 9:1-7.² Today there are many others who are called scholars and who call themselves biblical, but who also deny much that is taught in the Bible.

Also, there are many who claim to be biblical and who also claim to believe that the Bible is infallible, yet they confidently and willingly acknowledge irreconcilable conflicts in the accounts of Jesus' resurrection and in the gospel narratives, inexplicable contradictions between Kings and Chronicles, and gross mistakes in history judged by ancient Egyptian and Babylonian records. For example, in a foreword in a recent attack on inerrancy, F. F. Bruce opines, "I endorse as emphatically as I can his depreciating of a Maginot-Line mentality where the doctrine of Scripture is concerned."³ Before he made that statement, many evangelicals considered Bruce a strong believer in biblical inerrancy.

2. Scientific Limitations

Not all those who claim to be biblical accept the Bible's authority. Nor do all those who say they believe in biblical infallibility, believe that it is infallible in its entirety. That much we know. Yet it is also true that not all those who claim that they believe all the Bible to be infallible and inerrant really mean those words either. For example, in a book recently published to set forth the total inerrancy of Scripture, one advocate claims that God made "Adam" from preexisting man-like creatures, a view which must take "and God made man from the dust of the ground" (Gen. 2:7) in a purely symbolic sense.⁴ In this case no error is found in the Scripture, but the text is taken symbolically to avoid conflict with contemporary anthropological conclusions.

The same technique is followed by interpreters of Genesis one, who are quite literal in almost every part of the Bible except in the early parts of Genesis. Since the Bible seems to say that God created the earth in six days, but the assured results of contemporary science tell us that did not happen, these people "know" that we must interpret the six days of creation symbolically to fit the chronology of contemporary geology.⁵ Again the literal interpretation of the biblical statement has been surrendered to the views of allegedly scientific man in the twentieth century.

In several cases now we have observed a sacrifice of the normal, literal biblical meaning to some meaning which is forced upon it by an alleged conflict with a so-called contradicting authority. According to Bultmann, the Bible is nonsense to the twentieth-century existential man until it is reinterpreted by the philosophy of Martin Heidegger. Others see that historical changes must be made in the biblical text from the more authoritative extra-biblical ancient record. Furthermore, even some advocates of total inerrancy see a need to accommodate the biblical perspective as originally given to the contemporary scientific mode now advocated.

3. Theological Limitations

However, the advocates for non-literal methods of biblical interpretation use standards for reinterpretation from within the faith as well as from without (Acts 20:29-30). More often than not a system of theology is the culprit. For example, there are those who believe in the full inerrancy and unabridged authority of the Bible but who also insist that throughout the Old Testament, Israel really means the church. This means that all the promises given to the nation of Israel were given to the church. They really believe that when God said to Abraham that He would give him and his seed all the land of Palestine forever (Gen. 13:15), God made a promise to the church.

Of course, the promise to the church was a promise of spiritual blessings in Christ and really had nothing to do with the physical land. And so throughout the entire Old Testament, they claim, all the land promises given to Israel were in reality spiritual and non-physical promises made to the church. This brand of interpretation is usually called spiritualization and sometimes approximates the allegorical interpretation of Scripture. Instead of a physical statement it sees a spiritual intent. It substitutes for the original meaning a different but remotely analogical meaning.

Why do they do this? How do they know that "Israel" means the church and that "the land" should be understood as spiritual blessings in Christ? Their theology demands it. Their theology tells them that God is one and that, therefore, God can have only one people -- He cannot have two peoples. That would be illogical to say. So, since God has only one people, and that people is the church, the Old Testament people of God, called Israel, really was the church. Also, since there is but one people of God, the promises made to Israel must be the same as the promises made to the church; and since the promises made to the church were spiritual blessings, these were the same promises made to Israel no matter what the Old Testament text says. This whole line is deduced from a primary theological presupposition to transfer the clear straightforward promises from Israel to the church and to change those promises from the earthly to the spiritual spheres.



4. Cultural Limitations

Then there are those evangelicals who are twisting the scriptural commands regarding sex to conform to twentieth-century "insights." These people claim to believe the Bible from cover to cover. But they say commands for wives to be subject to their husbands no longer apply. They say the prohibition against feminine authority over men no longer should be observed. Why? These evangelical "Bible believers" claim the authority of cultural change. Since we live in a different culture where women are educated and better able to make decisions, they claim, these clear commands for the first-century church are no longer applicable to the church in America today. Permission for this cultural change in scriptural intent they find in Galatians 3:28, "There is neither male nor female; for you are all one in Christ Jesus." They appeal to the unity of believers in Christ but ignore the specialities of function in the church and the home. Now one of this group has suggested that in some circumstances homosexuality and living together without marriage is quite all right.⁶

5. Self-centered Limitations

Perhaps as destructive a form of denial of the inerrancy and infallibility of Scripture is direct disobedience. It is bad enough when theologians claim biblical authority yet deny the major historical facts and doctrines of Scripture. We all see the gigantic problems in changing clear straightforward statements in the Bible because we think they differ too much from the "certain" conclusions of today's science or from social attitudes of the now generation. Our big problem in genuine Bible-believing evangelical circles today is more the conflict between our schedule and the will of God for witnessing, prayer and Bible meditation. We need to be more concerned each day with the authority of our laziness which contradicts the command to love our neighbor. The doctrine of "me first" changes the true meaning of love for God.

May we each trust God to help us to allow no man-made teaching, no twentieth-century myth to adulterate or to wash out our devotion to the one true God who has revealed Himself through His inerrant and infallible Word. **1**



Footnotes

¹Jack Rodgers, ed., *Biblical Authority* (Waco: Word Books, Publisher, 1977), pp. 45-46.

²Dewey M. Beegle, *Prophecy and Prediction* (Ann Arbor: Pryor Pettingill, Publisher, 1978), pp. 42-46, 73.

³Dewey M. Beegle, *Scripture, Tradition and Infallibility* (Ann Arbor: Pryor Pettingill, Publisher, 1973), p. 10.

⁴John Jefferson Davis, "Genesis, Inerrancy and the Antiquity of Man," in *Inerrancy and Common Sense*, ed. R. R. Nicole and J. R. Michaels (Grand Rapids: Baker Book House, 1980), pp. 137-160.

⁵F. Donald Eckelmann, "Geology," in *The Encounter Between Christianity and Science*, ed. R. H. Bube (Grand Rapids: William B. Eerdmans Publishing Company, 1968), pp. 168-169.

⁶Letha Scanzoni, "Changing Family Patterns," in *Christian Social Ethics*, ed. Perry Cotham (Grand Rapids: Baker Book House, 1979), p. 126.

Light From The Languages

CONFORMED TO CHRIST'S IMAGE

Thomas R. Edgar, Th.D., Professor of New Testament Literature and Exegesis

We often hear the statement that the believer in Jesus Christ should be "conformed to His image." This expression is used with reference to our daily walk as Christians. Being conformed to the image of Christ is regarded as living a Christ-like life. This terminology is usually derived from Romans 8:29, "conformed to the image of His Son." Although leading a Christ-like life is a biblical concept, and 2 Corinthians 3:18 may refer to a daily conformation to Christ, there is a great truth expressed in Romans 8:29 which is missed when one views it as a reference to the daily walk of the Christian.

There is one basic line of thought expressed in Romans 8:28-30. This basic thought is stated in verse 28. As believers we know that God works all things together for our good. The verse makes it clear that "those who love God" are the same as those "called according to God's purpose." Verses 29 and 30 show that this refers to all believers, a fact which is clear from the overall context. Paul has just mentioned that sufferings are only temporary and should be viewed in light of the glory we shall eventually receive (vv. 18-25). He then begins a section of strong encouragement for the believer by stating the encouraging fact that the Spirit helps us in prayer (vv. 26-27).

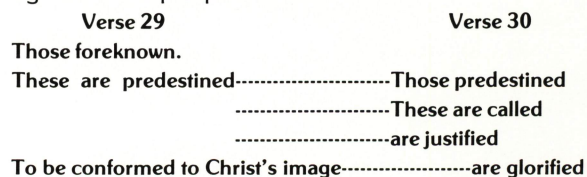
In verses 28-30 Paul continues to encourage the believer by proving that despite trials and afflictions we can know that God is working out everything in our life for a good purpose (*eis agathon*). Verses 29 and 30 begin with the word "because," showing that these verses give the proof for the basic statement in verse 28. In other words, verses 29 and 30 show why we know everything is for our good. The reason (v. 29) is because "those whom God foreknew, He also predestinated to be conformed to the image of His Son." The first thing to notice is that "conformed to His image" is something that is certain and does not depend on the believer. It depends on God. Therefore, it is unlikely that this refers to the daily life of a believer, which may or may not be Christ-like. Another aspect should be noticed. The concept of the daily Christ-like walk does not logically fit the passage. This would then read, "We know all things are for our good because God determined that we should imitate Christ in our daily lives." The conclusion does not follow from the reason. To what, then, does this expression refer?

"Conformed to the image of His Son" refers to our destiny, not to our daily walk. There are several reasons for this view.

1. This is something God has predestinated for every believer, and therefore, does not depend on the believer's response or willingness. It is a destination.

2. Verse 30 gives a step-by-step amplification of the process. Notice that verse 29 states the commencement of the process, beginning with those whom God foreknew. This same group is predestinated to be conformed to Christ's image. This is the goal which God has determined for them. Verse 30 then explains how the realization of the goal is carried out.

A diagram will help explain this:



The end or goal of the predestination in verse 29 is that all believers be conformed to Christ's image. The end of the step-by-step process of carrying out the predestination in verse 30 is the glorification of believers. "Conformed to the image of His Son" means to be glorified, that is, to have a glorified, resurrected body like Jesus Christ's.

3. The passage, itself, is clear enough that no other support is needed. However, the terminology of the passage adds further support. 1 Corinthians 15:49 states that we shall be resurrected and be in the *image* of Christ. The same term occurs in our passage. Romans 8:29 gives the final purpose for our predestination as "that He will be the firstborn among many brethren." The term "firstborn" refers to Christ's resurrection in Colossians 1:18 and Revelation 1:5 in the expression "firstborn from the dead." The adjective "conformed" (*summorphos*) only occurs twice in the New Testament. The only other passage (Phil. 3:21) definitely refers to the resurrected, glorified body which the believer shall receive.

There is no doubt that the expression "conformed to the image of His Son" (Rom. 8:29) refers to the resurrected, glorified body which every believer will receive at the resurrection of the church. Our present body is in the image of Adam, but the glorified body will be in the image of Christ (1 Cor. 15:45-49). The body of our humiliation will then be "conformed to the body of His glory" (Phil. 3:21). Romans 8:29 is not stating that we should be or are being day-by-day conformed to Christ, a thought which may be true. Rather, it makes the definite promise that beyond all doubt God has determined that we will one day be in a glorified body in the image of His Son. This, in contrast to the daily-walk view, fits the logic of the passage perfectly. We know that God works all

things for our good since He has destined us to be in a heavenly, glorified body and takes the necessary steps to insure this. Since He has such a wonderful (good) goal for us, all things are working to accomplish this goal; that is, all things are working "for good" (*eis agathon*, unto good, for a good thing). This is real encouragement.

Notice that God foreknows and then predestines the same individuals. It is clear that this refers to believers. If some could lose their salvation so that they would not make it to heaven and glorification, then God's predestination would fail. Notice also that everyone He starts with, He also keeps to the end in order to accomplish His purpose of conforming unto the image of His Son. This passage states explicitly that God predestined for glory all those He foreknew, that He also called the same individuals, that He saved (justified) the same individuals, and that He will glorify the same individuals. None are lost along the way due to their own actions or due to God's. This is an explicit statement that once one is saved, he is always saved (eternal security). Everyone God begins with He carries step by step to the goal. We, of course, are not normally aware of the process until we are justified. Once justified, then the glorification is certain.

Exhortation to imitate Christ in our daily life is a biblical concept. However, this passage is not an exhortation to live properly, but rather, presents an encouraging truth. Be encouraged in the trials and tribulations of everyday life, brethren, since, due to the fact that God has predetermined that we will be in heaven, and takes all the steps necessary to get us there, we can be confident that He is working all things together for a good purpose -- namely, our glorification. 🏡



Equipping men and women for an effective ministry in our world is a task that demands specialized training. At CBS we are committed to the inerrant Word of God as the instrument God uses in bringing people into a right relationship with Himself.

Let us tell you more about us and how we can help you accomplish your goal in Christian ministry.

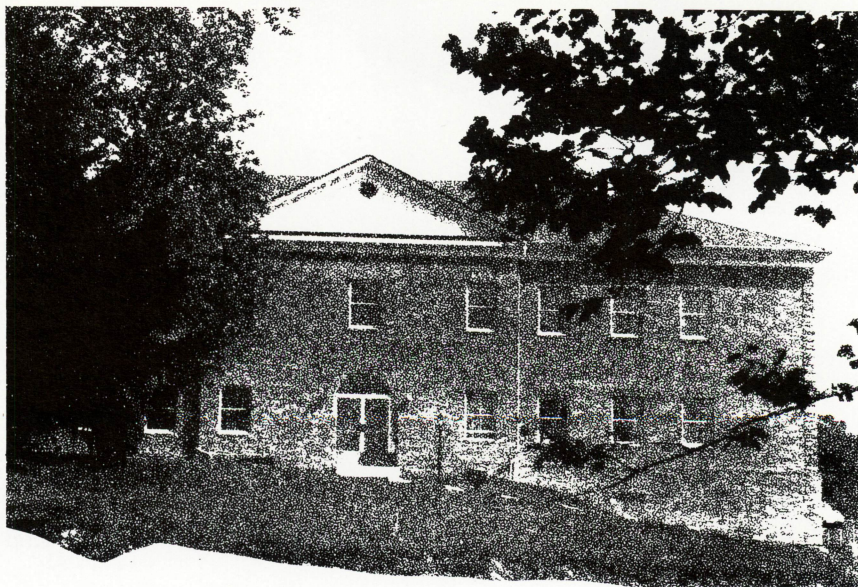
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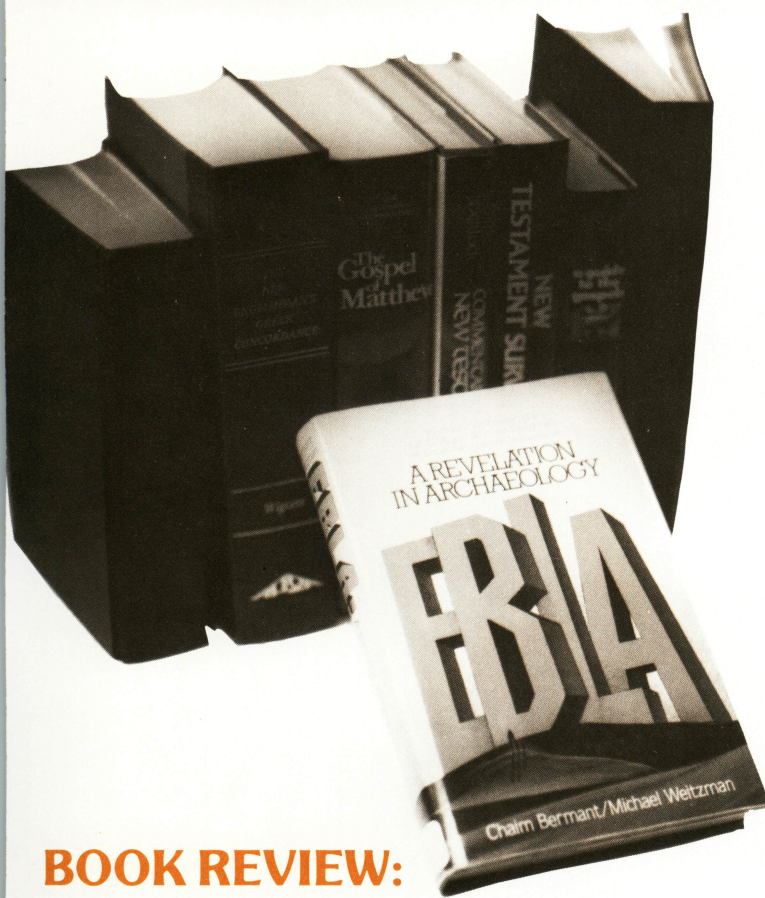
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BOOK REVIEW:

EBLA: A Revelation In Archaeology
(New York: Times Books, 1979), 244 pp.
by Chaim Bermant and Michael Weitzman

Review by Richard A. Taylor, Ph.D., Associate Professor of Greek and New Testament, Capital Bible Seminary


Chaim Bermant and Michael Weitzman, a novelist and a British classics and Hebrew scholar respectively, have authored a recent book dealing with the most important contemporary development in ancient Near Eastern archaeology. The book concerns Ebla, an ancient city-state/kingdom whose site is located in present-day Syria. From Ebla, which reached its zenith in the third millennium B.C., exciting news of significant discoveries has come in the last few years.

Excavations at the site of Tell-Mardikh, the modern name of Ebla, began in 1964 with an Italian expedition under the leadership of Paolo Matthiae. For many years the work was rather humdrum and routine. But in 1974 a breakthrough was achieved with the discovery of 42 clay tablets, inscribed with writing, from a palace archive of the third millennium B.C. By the summer of 1977 around 14,500 such tablets had been found in the main palace archive. Some of these were fragmentary and illegible, but many of them were relatively undamaged and fully legible. They varied in size, some tablets being only a couple of inches across, while others were over a foot square. In all now, around 20,000 tablets or fragments have been found. They originally comprised part of the official records of an Eblaite civilization which was destroyed around 2250 B.C. For over 4000 years the tablets with their wedge-shaped (cuneiform) characters had lain undetected in the rubbish heap of a forgotten civilization. Now, thanks to the work of epigrapher Giovanni Pettinato and others who can read them, they speak again.

The book by Bermant and Weitzman describes in detail the background, discovery, and research related to these discoveries. Their work develops along the following outline. Chapter one relates the

varied reactions to and evaluations of the discovery. Chapter two seeks to provide a summary of historical backgrounds to the ancient Near East. The third chapter is a brief summary of some of the "assured results" of modern (non-conservative) biblical study. Chapter four is entitled "Cuneiform Without Tears," and provides a briefing on the development of the relatively young science of cuneiform studies. Chapter five recounts a bit of the routine of a day's involvement in an archaeological "dig." The sixth chapter, entitled "Eureka!," focuses upon the more important discoveries at the site. The economic structure and outreach of Ebla is described in chapter seven, and the demise of the empire is described in chapter eight. The final chapter urges caution against finding too much of a "biblical connection" in the Ebla tablets. The tablets do not "prove" the Bible, the authors point out. This is certainly true, but material of the age of the Ebla tablets, coming from the same general locale as the patriarchal setting, written in a language very similar to biblical Hebrew, and mentioning names which appear in the OT, obviously may have some sort of "connection"!

My criticisms of the book are basically three-fold. First, the authors tend to stray into ancillary areas, the discussion of which does not particularly contribute to the elucidation of the importance of the Ebla texts. For example, pp. 45-58 are largely a review of higher criticism of the Bible. Denial of Mosaic authorship of the Pentateuch and advocacy of the JEDP documents may be common, but does it really contribute to our knowledge of Ebla? Secondly, the authors throughout the book tend to discount as *passé* a conservative view toward the Bible which accepts it as the Word of God. A more impartial stance here would have been appreciated. Thirdly, the authors tend to minimize the importance of the Ebla material to the study of the Bible. Although some caution is to be recommended, the idea that there is little profit from these texts for biblical study is almost surely to be proven incorrect in the future, as more about these texts comes to light.

Ancient archaeology is not a subject which very many people would find exciting. But where it touches upon the Bible, it can be highly informative to the student of Scripture. Ebla is such an instance. And in spite of its limitations, this book is an excellent introduction to discoveries which will be talked about for some time to come. Ebla is truly "a revelation in archaeology." 

Those who know Bernard ("Bernie" to his friends) know him as a handsome twenty-five-year-old with an easy-going manner, a friendly smile, and a genuine zeal for the Lord. Not many know, however, of how God reached down only a few years ago to save him from an aimless, empty lifestyle that would have led him eventually into a Christless eternity. Sitting casually in his chair, dressed in a conservative light gray suit, Bernard gave the amazing account of how the grace of God worked in his life.

"I was raised in Baltimore," he relayed, "and was basically on my own by the time I was fifteen. Whenever anyone saw me coming they knew trouble was sure to follow. I was always looking for a cause -- any cause -- to support or fight for. I got involved with drugs and took on the attitudes and actions of groups involved in the black racial movements."

Bernard did realize the importance of a high school diploma, however, and he stayed in school even though many of his friends were dropping out. "My main goal in life was to become a millionaire by the time I was twenty-five." After high school, Bernard got a good job with an electrical company. Using his job as base income, he began dealing in drugs. After a while, he was dealing with drugs in several states.

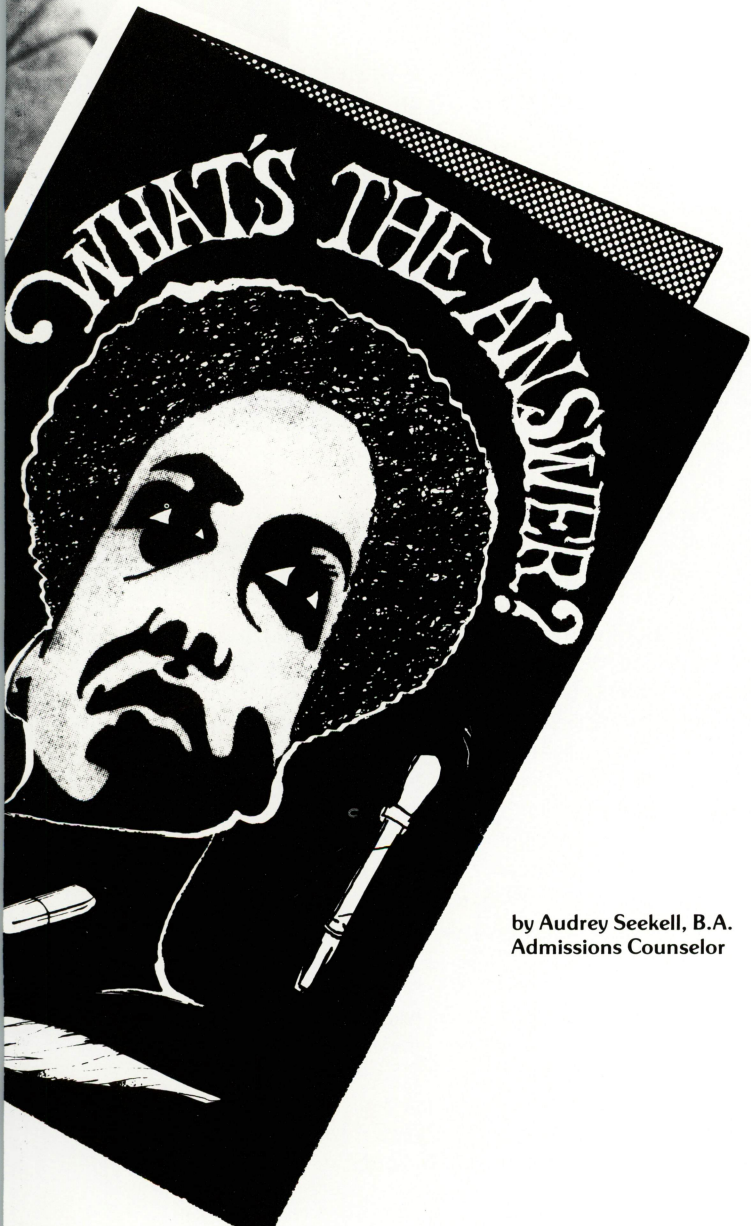
He experimented with every drug he dealt with. Consequently, this practice took its toll on him and he became very ill. The drugs he was using caused internal bleeding and he almost died. He was in the hospital for two months and underwent three operations. "While I was in the hospital I evaluated my life, my goals, my purposes. This was the first time my thoughts turned to my relationship with God. But my heart was hardened and as soon as I was out of the hospital, I returned to selling drugs."

Along with drug dealing, Bernard became what he calls a "flim-flammer." He was always hustling something. He would buy and resell watches and jewelry on the street for hundreds of dollars. He kept the keys from motel rooms he had rented for his electrical job and rented the rooms to friends. He would make money any way he could, bank it, and use it to make more money. All of these "activities" were increasing his bank account and he was well on the way to his goal.

Renting motel rooms was how Bernard eventually got caught by the police. One particular time he rented out a motel room to some friends. He checked the room first to see if any one was using it. He knocked. There was no answer, so he walked in. There was an elderly couple in the room. He said, "Excuse me, wrong room" and walked away, but they called down to the main office, and before he could get away the manager caught up with him. Bernard was used to talking himself out of things, but the manager got him into a position where he had to go into the office. The police had already been notified, so while he was in the office trying to explain himself out of the mess, he was suddenly surrounded by police. Shotguns and .45's were pointing at him from every direction. They searched him and found a pistol in his jacket pocket. Even though he didn't have any drugs in his possession, the police had an idea he was involved with them, so they planted drugs in his car and accused him of being a dealer. He was booked on the charges of attempted robbery, possession of a deadly weapon, and possession of drugs. His parents put up the bail for him -- about \$10,000. He hired a lawyer and for the following months was in and out of the courtroom several times.

"Continually, through this whole thing," Bernard said, "the Lord was dealing with me. I was searching for something; I didn't know what. I just knew I was tired of what I was doing. I was tired of my lifestyle. It was at this time that a Christian gave me a tract. I was walking with a friend when we spotted this guy. We knew who he was and we wanted to beat him up for 'personal' reasons. We forgot about hurting him, though, because when we walked up to





by Audrey Seekell, B.A.
Admissions Counselor

him, he handed me a tract and said, 'Jesus loves you.' I muttered something in reply, stashed the tract in my pocket, and walked away. I was too proud to read it where someone might see me, so I hung on to it and read it at home later. The tract told the story of my life.


On the front was the picture of a black man, drugs, a militant fist, and the question, 'What's the answer?' It contained the gospel message, and it related to me, but I still didn't accept the Lord. What the tract said stayed with me though."

God used that tract in a very remarkable way. On May 21, 1975, Bernard went to court one last time for the final verdict on his case. Bernard remembers the disappointment and dread that he felt when he heard the judge sentence him to three years in jail. "They took me back to a cell to wait. This was the last measure God used to soften my heart. Sitting in that cell I thought about my life and about God. Then I remembered the tract. It had said, 'For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.' I believed those words. So, right there in that jail cell, I accepted the Lord as my personal Savior. Then I made a commitment. I said, 'Lord, I'll go on for You and I won't turn back. I only pray that You will get me out of this mess.' I got up off my knees and waited. No more than ten minutes after I prayed that prayer, an officer came, opened my cell doors, and said, 'Mr. Fuller, you are free to go.' Right then God showed me that He had heard me and had answered my prayer. My lawyer had appealed my case, and the court had accepted the appeal. I was released on probation for eighteen months. During this time, Christ changed my lifestyle, and the court received good reports about me. My charges were eventually dropped."

Bernard was seeking a Bible-believing church when Rev. Clifford Johnson, a graduate of Washington Bible College and pastor of Mt. Pleasant Baptist Church in Baltimore, came to speak at the church he was attending. He was the first pastor Bernard ever heard preach the Gospel in a church. The Lord used Rev. Johnson's influence to lead Bernard to Washington Bible College where he is now a junior. He is presently attending Manna Bible Church in Baltimore and is involved in its youth ministry and evangelistic outreach. His pastor is Rev. Joseph Brown.

Last summer, Bernard visited Nigeria, West Africa, where he, along with others, preached in revival meetings every night. "We saw hundreds of people come to know the Lord. It was exciting." Bernard hopes to return to Africa around Christmas time for another revival crusade.

"One of the burdens of my heart," Bernard says today, "is to see many come to know Jesus Christ as personal Lord and Savior; not only around the world, but especially in my own 'Jerusalem' -- Baltimore. Not only do I want to see them come to know Him but also to grow in the grace and knowledge of His Word. It is hard for the young people to grow when they come from bad environments. I find that many young people in the inner city become Christians and stagnate because they are not trained in the Word and don't have fellowship with other Christians. They go back into broken homes. Sometimes their parents are alcoholics or are on drugs. They face tremendous peer pressure in the areas of immorality and drugs. I would like to see a Christian Youth Fellowship come into existence for inner-city kids where they would be able to get counseling, training, and fellowship."

Bernard's testimony stands as proof of the work of God's grace in an individual's life. It challenges us today to continue to reach out to those who need the Lord and trust Him to accomplish His work. 

*Tract used by permission of Open Door Press, P. O. Box 13619
St. Louis, MO 63137*

FAMILY FOCUS

The News and Needs of the WBC/CBS Family

Dr. Miller Returns

After undergoing open heart surgery in New Zealand this spring, **Dr. Will Miller** has returned to assume his responsibilities as Dean of Students. We are thankful for the recovery the Lord granted Dr. Miller. It is great having both him and Mrs. Miller back "home."

New Faces

Mr. James S. Schuppe, Academic Dean of the College, has announced the following appointments to the faculty.

Mrs. Donna Adelman, B.A., Instructor in English

Mr. Kennard S. Brackney, Sr., M.Ed.; M.Div., Dean of the Norfolk Extension College

Mr. David P. Epstein, M.A., Director of Athletics and Instructor in Bible

Mr. Donald C. Fanning, M.A., Missionary in Residence and Instructor in Missions

Miss Colleen Formby, M.A., Instructor in Voice

Miss Patricia Hirt, M.A., Dean of Women and Women's Athletic Director

Rev. Russell Ogden, M.Div., Instructor in Sociology

Mr. Terry Van Horn, Th.M., Assistant Professor of Christian Education

Mr. Jeffrey A. Watson, Th.M., Assistant Professor of History and Bible

In addition to these new appointments, Mr. Schuppe announced other personnel changes.

Mrs. Beverly Curtis, M.A., former WBC Women's Athletic Director has returned to teach in the Christian Day School program.

Mr. Curtis T. Lowry, Th.M., former Director of Alumni Relations, is the Dean of Men.

Mr. Kenneth G. Mauger, Th.M., former Dean of Men, is Assistant Professor of Bible and Missions.

Norfolk Extension College

For many years WBC has been involved with the churches of Norfolk, Virginia, in providing Adult Education classes. Because of the desire of many to do college-level work, an Extension College program has begun. This fall **Rev. Kennard Brackney, Sr.**, will assume the position of Dean of Norfolk Extension College and will give full-time direction to the program. Mr. Brackney holds graduate degrees in education and theology. Most recently he has been Associate Pastor of Tabernacle Church in Norfolk. We are looking for great results from this new ministry. Pray for Mr. and Mrs. Brackney and their two children.

Labor Day Fun

With classes shortened, faculty, staff, students and their families enjoyed an old-fashioned picnic and fun day September 1. More than 600 people ate hot dogs, played softball, volleyball, soccer, tennis, football, basketball, and participated in games, and swam in the College pool. It was a great way to begin the new school year.

Missionary In Residence

For the second year there will be a missionary family on campus ministering to students and encouraging them toward foreign missions.

Rev. Donald Fanning and his wife, Jan, are missionaries with Association of Baptists for World Evangelism (ABWE). They have served for twelve years in Colombia, South America. Mr. Fanning is a pilot and has worked in jungle areas but more recently has been involved in a church planting ministry in the capital of Bogota. We are thankful to have Mr. and Mrs. Fanning and their four children at WBC.

Staff Changes

We want to commend the following new staff members to you for your prayers.

Mr. Bill Banks -- Assistant to the Campus Bookstore Manager

Mrs. Brenda Béna -- Secretary to the Director of Business Affairs

Mr. Randy Caudill -- Maintenance Department

Mrs. Marie Cowgill -- Cook

Miss Chris Doerfler -- Accounts Payable Clerk

Mr. Neil Holliker -- Director of Publications

Mrs. Karen Kowmas -- Cook

Miss Joanne Lyons -- Admissions Office Receptionist and Resident Assistant, Women's Dorm

Mr. Lance Sparks -- Director of Student Recruitment

Mr. Jim Standcliff -- Printer

Mr. Harry Sugg -- Director of Financial Aid

Miss Carol Watson -- Cataloger

Mr. James Schwarm assumed the position of Print Shop Manager August 1.

A NEW YEAR

Excitement filled the campus the last week in August -- it was registration time! And this year registration topped all previous years with a total enrollment of 525 in the College and 90 in the Seminary.

Throughout the month of June and into early July, the campus was the scene of classes, conferences and special events. But before the students arrived, the summer cleaning, painting and repairs had to be accomplished. Steiner Dormitory for men was painted throughout. Fifteen rooms in the Women's Dorm were also painted plus other facilities. Walls and furniture were repaired. Some plumbing and electrical problems were corrected. A thorough cleaning of the dorms and classrooms was performed by faculty, staff and upperclassmen. Posters were hung throughout the buildings. They read, "Welcome To Our Family." Some students were returning for their final year. For others it was the first time on campus.

Freshmen and new students arrived Sunday and Monday. They sat in orientation sessions, took exams and, on Wednesday, they officially registered. The upperclassmen registered Tuesday, and on Thursday at 7:40 a.m. College classes were underway.

Capital Bible Seminary held their registration on Friday, August 29, and began classes September 2. Thirty-three new students enrolled in the programs offered by CBS.

We have a great responsibility before the Lord to equip these 615 College and Seminary students for effective living and faithful ministry for our Lord Jesus Christ.

operation **ALERT** FOR PROSPECTIVE STUDENTS

November 2 and 3

Here's another chance for you to spend a weekend at **Washington Bible College!** We know you have questions about college -- Will I fit in? Can I handle the studies? Can I afford it? Is Bible college what God has for me? We want to help you answer your questions and to *alert* you to the opportunities available at WBC. That's what **Operation Alert** is all about.

When you come, you'll be whisked into the activities of the students as they attend classes, study, eat, sleep, socialize, laugh, witness, and more. You'll find out why *they* are at Bible college. So, if you're ready for a challenging and fun weekend, come to **Operation Alert** at the **Washington Bible College**. We know you will leave having been challenged by the Word of God and by the lives of young people who are excited about living their lives for the Lord Jesus Christ!

For a brochure and information, call or write Mr. Lance Sparks in the Public Affairs Office. The cost is only \$3.50 for three meals and overnight. Come and spend the weekend at WBC.

Wabanna Seminary Retreat

CBS began the new academic year with a weekend retreat at Camp Wabanna on the Chesapeake Bay. About 150 students, spouses, children, and faculty were in attendance. It was a refreshing time of testimonies, exhortations, and social interaction. This retreat has set a spiritual tone which we hope will be maintained throughout the year.

CAMPUS CALENDAR

September

- 20 Women's Auxiliary 25th Anniversary Luncheon
- 22 Adult Education Registration
- 22-26 WBC Fall Lectures
- Guest Speaker: Rev. Charles Hanshew

October

- 3-4 Mirii-Missionary Conference
- 4 Parents' Day
- 6-10 Week of Evangelism
- 23-26 WBC Mid-Semester Recess

November

- 2-3 "Operation Alert" (College Preview Weekend)
- 6-7 Alumni Homecoming
- 7 Founders' Banquet
- 7 CBS Registration: Winter Quarter
- 10-14 WBC Winter Lectures

December

- 6 Women's Auxiliary Christmas
- Candlelight Dinner and Concert
- 12 Christmas Concert
- 20 December Graduation
- 22-Jan. 5 CBS Christmas Break
- 22-Jan. 13 WBC Christmas Break
- 29-Jan. 14 Holy Land Study Tour

PRAISE AND PRAYER

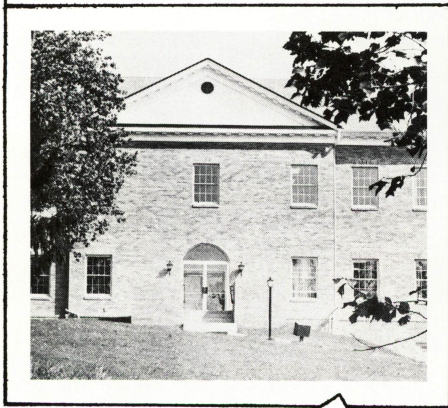
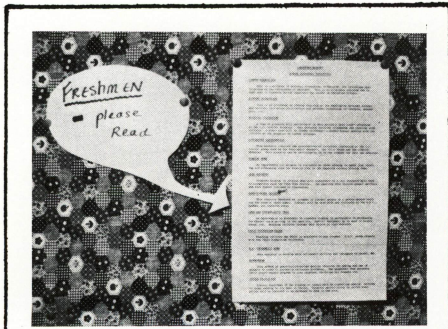
PRAISE

1. We are rejoicing in the increased total enrollment in the College and Seminary. More than 600 enrolled for the fall. Thank you for praying. We thank the Lord for answering our prayers.
2. Thank the Lord for His goodness in supplying the finances this year. On the final day of the fiscal year, we received a gift of \$10,000 from a Christian foundation. With this in hand, we closed the year with a balance of \$8,000. The Lord knows our needs.
3. Praise the Lord for the good ministries members of the faculty, staff and students had this summer. Many people came to a saving faith in Christ and received much spiritual help and counsel.

PRAYER

1. Pray for students who are looking for employment. Many of the Seminary students are married and have families. Their needs are great. Will you pray for them? Perhaps the Lord will use you to assist some deserving student.
2. Pray for the adjustment of new students to College and Seminary life. Ask the Lord to make His purposes clear in each life. Our desire is to see each person fulfill what God has for them now and in the years ahead.
3. In order to meet the daily costs of operating the school, to complete construction on Wagner Auditorium-Gymnasium, and to finish payment for the Seminary building, giving needs to exceed \$900,000 this year. Please pray daily for this need.

Dear Readers:



In times like these, Washington Bible College and Capital Bible Seminary *must* continue to produce men and women who are committed to biblical ideals. A strong faculty of 30 and a dedicated staff have gathered to train the 615 students on campus this fall. The purpose is to develop lives that can communicate God's truth to people everywhere.

This task staggers the human mind. The pressures of this world constantly fight to thwart such efforts. We feel as never before the need for God to uphold us. And *we need you* as well.

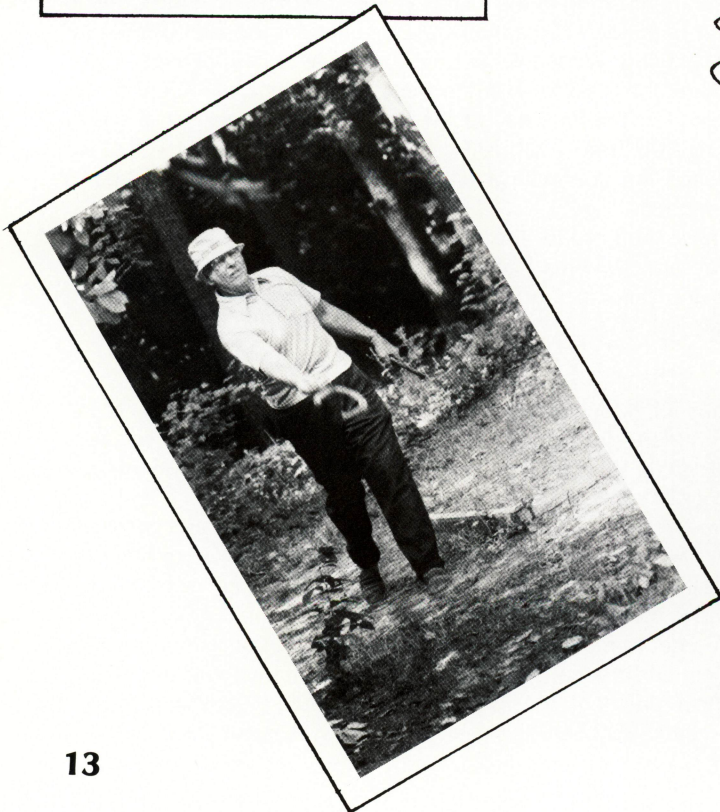
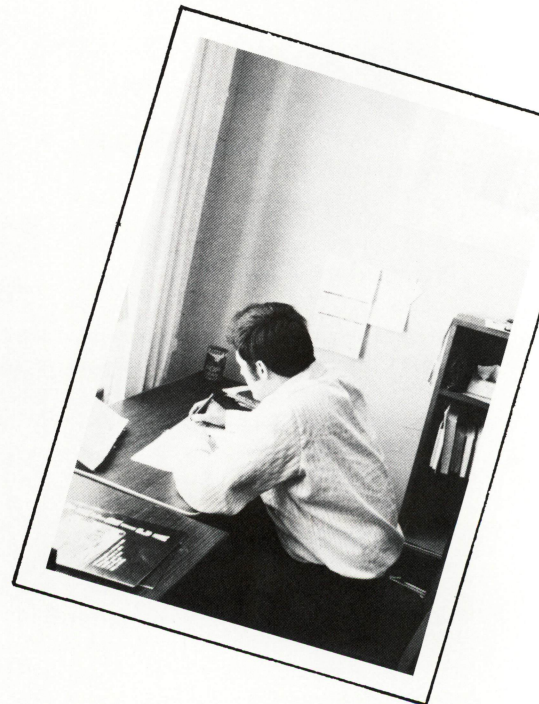
Since the founding of the school in 1938, WBC has been dependent on churches and individuals who give regularly. It takes about \$2785 a year to educate a student. Each one pays approximately \$2135 in tuition and fees. *This leaves \$650 per student or \$400,000 in gifts needed to meet the expenses for the students.*

Very few individuals could ever provide this amount alone. But all of us praying and sharing together can meet this need. Any amount, given prayerfully and regularly, will assure us that you believe WBC and CBS must continue to equip young people for devoted service to Christ.

Thank you for sharing!

Bob

Robert T. Evans
Editor





David K. Johnson, Th.D., Chairman,
Department of New Testament

LIVING THE WILL OF GOD

We are living in an age when people are simply "doing their thing." It doesn't matter anymore what others say about our attitudes and conduct, because they, too, are doing what they want to. Today's thinking says, "I don't need anyone to place responsibilities upon me." However, the trouble with this philosophy is that it fails to see that mankind *already* is morally responsible before the Lord God. God made man in His own image with intelligence, feeling, and a will, so that he can respond to God in faith-obedience, worship, and glory.

Since the fall of Adam and Eve in the Garden (Gen. 3), man has been running against the Lord doing by nature "the desires (will) of the flesh and of the mind" (Eph. 2:3). Thus, there is a conflict between God's will and the human will. Man's will always brings discouragement, bitterness, heartache, and divine judgment. God's will, on the other hand, brings encouragement to our hearts, salvation, joyful deliverance through trials (responsibilities), and true happiness.

The Lord Jesus came to do the Father's will. He said, "Lo, I come to do thy will, O God" (Heb. 10:9). This will was Christ's unselfish, sacrificial death on the cross for all mankind. Now, everyone, by his faith-obedience in Christ, can be restored to God and can become aware of His will as well. There is nothing more satisfying for the Christian than to do the will of God. John 7:17 says, "If any man wills to do His will, he shall know of the doctrine . . ." The first step in doing God's will is for man to want the will of God, not to despise it or throw it away for selfish gain.

But what is the will of God for *each of us*? First, let's recognize that the Word of God, the Bible, is the expressed will of God for everybody. John 15:7 says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This does not mean that we can ask for any old thing. Rather, it means that as we meditate on the words of Scripture and let its message reach into our hearts, our wishes are conditioned by God's will so that we have a blending of wills. What we are asking for, then, is the will of God for our lives. The key is to become sensitized by the Word of truth.

Second, let's recognize that the will of God can be known and understood. Ephesians 5:17 commands us to "understand what the will of the Lord is." However, Ephesians 5:15-16 give us the two areas that God's will deals with. Verse 15 says, "See, then, that ye walk circumspectly." This concerns our *conduct*. Verse 16 says, "redeeming the time," or making the best use of our time. This concerns our *career*.

Concerning our *conduct*, which also describes our character, there are numerous things expected of all Christians. It is God's will that we be unselfishly concerned about other people and their spiritual welfare. If this was Christ's conduct, it should be ours also. In fact, Philipians 2:4 shatters the modern, immoral expression, "Do your own thing." It says, "look not every man on his own things, but every man also on the things of others." It is also God's will that we be thankful. "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). It is God's will that we be honest. "As

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Alumni

servants of Christ, doing the will of God from the heart" (Eph. 6:6). It is God's will that we be pure in the matter of sex and the use of our bodies. 1 Thessalonians 4:3 says, "For this is the will of God, even your sanctification, that you abstain from fornication (immorality)." God expects us to gain the mastery over our mortal bodies. In fact, the reason we must present our mortal bodies as a living sacrifice to God (Rom. 12:1) is because the appetites of the body naturally want to be gratified. So God says that we should sacrifice, that is, give up what the body naturally wants, so that God can use it. Thus, it is God's "good and acceptable, and perfect will" (Rom. 12:2) to let the Holy Spirit control our bodies (cf. 1 Thess. 4:8; Rom. 8:11).

Concerning our *career* James 4:15 says, "For ye ought to say, if the Lord will, we shall live, and do this, or that." Rather than plan our own lives and then boast about them, God expects us to discern by our meditation in the Word and by prayer what His will is for our careers, our life's ministry for His glory. Moreover, Hebrews 13:21 teaches that it is the desire of the Lord Jesus, our Great Shepherd, that we allow Him to perfect, that is, *equip* us "in every good thing *to do His will*, working in us that which is well-pleasing in His sight." Not only are we *to do His will*, but we are *to be prepared* by the Great Shepherd for a career that settles for nothing short of the will of God. After all, that Great Shepherd Himself was totally submissive to the will of the Father-God. He said just before He died in our place, "Nevertheless, not as I will, but as thou wilt" (Matt. 26:39), and again, "Thy will be done" (Matt. 26:42).

Finally, each of us is responsible to God for letting His salvation work out through our faith-obedience. Why not claim the promise of Philippians 2:13 which says, "For it is God who worketh in you both to will and to do of His good pleasure."

HIDDEN BOOKS IN THE BIBLE

Someone once made some remark about hidden books in the Bible. It was a real lulu! Kept some people looking so hard for the facts and studying for the revelation that they were in a real jam. Especially since these books were not capitalized. But, the truth finally struck great numbers of our readers. To others, it was a real job to see them. Look hard! We want it to be a most fascinating few moments for you. Yes, there will be some really easy to spot. Others will require discerning judges to spot. We must admit, it usually takes a minute to find one, and then there are usually loud lamentations when you see how really simple it is. One man we know, a pastor, says he brews coffee while he puzzles his brain. Well, there are 15 of the total 66 books that are tucked away in these lines. How many can you find?

(Answers to this puzzle can be found on page 1.)

ALUMNI UPDATE

Alumni 45 - 60

Mary Kay Bates ('45 ES) -- Berean Mission -- Mary Kay is rejoicing in the fact that seven of her church family will be going to the Navajo field for ministry. In addition to this team, several others are preparing for ministries in other fields and others will be going to candidate school. Mary Kay asks that we especially pray for those with whom she counsels regarding God's place and guidance in their lives.

Alumni 61 - 65

Rev. Charles and Betty Bruynell ('64 WBC) -- Pocket Testament League, Brazil -- The Bruynells will begin ministering in northeast Brazil. They have three principal objectives: (1) reach people where they are with the Gospel, (2) teach and train believers in the local churches to become effective soul winners, and (3) help local churches and missionaries reach people in northeast Brazil with the Gospel where there are no evangelical churches. Pray with the Bruynells that their ministry will be fruitful.

William Coleman ('62 WBC) -- Aurora, Nebraska -- Bill has recently written a book entitled, *Engaged--When Love Takes Root* published by Tyndale House Publishers, Inc. It is exciting to see our alumni in print.

Alumni 66 - 70

Chester ('66 WBC/'71 CBS) and **Bonnie** (Rast '66 WBC) **Boyd** -- The Boyds will be moving to Augusta, Georgia, where Chester will be teaching at the Augusta Center for Biblical Studies. Pray for them as they begin this new ministry in Georgia.

Rev. Jim ('67 WBC) and **Sarah Ellsmore** -- American Mission for Opening Churches, Belgrade, Maine -- The Ellsmores are now located in Maine. They are praising the Lord for a safe trip and for the many people who helped them in this endeavor. Pray with the Ellsmores in their ministry of visitation, adjustment to their new home and environment, provision of full support and salvation of souls.

Carol Gardner ('70 WBC) -- After Carol finished graduate work, she became a member of the faculty at the American Baptist College, Nashville, Tennessee. In the fall of 1979 Carol moved to Mt. Hermon, Mississippi, where she is now teaching at the Northfield Mt. Hermon School.

Rev. Melvin ('67 WBC) and **Laurine Heal** -- Unevangelized Fields Mission, Santo Domingo -- The Heals are thanking the Lord for a good response during their recent campaign -- over 40 people received Christ. They are also rejoicing in the continual growth in the Bible Institute Church and Quartet ministry.

Dan and Barbara (Norton) **Kees** ('66 WBC) -- Far Eastern Gospel Crusade, Canada -- The Kees ministry in Haines Junction is slowly improving. They continue to have sporadic church attendance but the Lord has blessed them with many opportunities to witness. The Kees are now into their camping season. They ask that we join in prayer for these camping trips and for a time of rest and refreshment as the Kees travel to Seattle and Omaha.

Linda McInturff ('67 WBC) -- TEAM, Venezuela -- Linda has been traveling during the summer months on the M.V. Doulos, an evangelistic ship, helping with the art work. Linda would like us to pray for additional monthly support -- at least \$75 is needed.

Minnie Min ('70 WBC) -- CEF, Korea -- Minnie is now in the USA, and she came with a very special project in mind. CEF would like to have a camp ministry. The few places available are too expensive and crowded. Minnie would like to raise \$125,000 here in the USA so they can have their own camp this winter. Many more children would be reached in Korea yearly through this ministry. Pray for Minnie and this new project.

Charlie and Dottie Ricker ('66 WBC) -- Source of Light Mission, Georgia -- The Rickers have been very busy in the Print Shop. In projecting their needs on a monthly basis, for the English Mailbox Club lessons alone, they need 8,800 pounds of paper. In February they printed 270,000 lessons in 13 days! The Rickers are praising the Lord and praying for more paper.

Ron ('70 WBC) and **Diane (King) Susek** -- Ron has recently written a new book entitled *The Stress Mess* published by Baker Book House. The Suseks are currently ministering with Continental Crusades in evangelism and Bible conference work.

ALUMNI 71 - 75

Ken ('72 WBC/'75 CBS) and **Joey** (Brooks '77 ES) **Beichler** -- British Columbia -- Ken and Joey are thanking the Lord for their Native Spring Conference. One hundred eighty-nine people attended; several were saved and numerous others sought counseling and rededication. Continue to pray for the Beichlers and those who have just made decisions for the Lord.

Robert ('72 WBC) and **Mary (Hershey) Dimlich** -- American Mission for Opening Closed Churches, Charlestown, New Hampshire -- The Dimlichs give praise for 16 adults who became charter members June 1. Pray for more faithful attendance at services and a more effective witness by the people.

Lou ('72 WBC) and **Jan** ('70 WBC) **Felo** -- UFM, France -- Jan has recently had encouragement in her work among the women. Three ladies decided to be baptized in June. Lou has begun a new ministry with a group of young men. Pray for the Felos' health problems which are often a source of discouragement.

Wayne ('72 WBC) and **Marie** (Burkholder '71 WBC) **Harms** -- TEAM, Korea -- The Harms need additional monthly support before returning to the field. In addition to this request the Harms ask that we remember these items in prayer: (1) spiritual preparation, (2) effective ministry here in the States, (3) readjustment to the field situation.

Carol Hoover ('73 WBC) -- CEF, Somerset, Pennsylvania -- June was the start of a busy summer with five-day clubs. Pray for the many children who made decisions this summer.

Ken ('74 WBC) and **Roxanne Lear** -- CEF, Delaware -- The Lears were recently encouraged by a nine-year-old girl who was a pupil in one of their Good News Clubs. She read a Bible story to two cousins and then asked thought-provoking review questions! The Lears delight that this is what the ministry is all about -- equipping *all* to serve the Lord.

Jerome ('71 WBC) and **Laura McFarland** -- Christian Committee of Concern, South Carolina -- Let's pray with the McFarlands for several needs: a large camper vehicle, outdoor public address system, gospel tracts and one trailer.

David and Paula (Sleeper '72 WBC) **Schnittger** -- CEF, Oklahoma City -- The Schnittgers are thanking the Lord for 17 young people who helped this summer with five-day clubs. Pray with Dave and Paula concerning the giving to the general fund and the Good News Clubs for the fall. They are asking for 20 clubs.

Dennis Shelly ('73 WBC/'77 CBS) -- Fellowship of Independent Missions, Nigeria -- Dennis was home in the USA for six weeks this summer. He had many opportunities to visit churches and share what God has been doing at BMTC and Ikwa. There is a need for two full-time teachers at BMTC for the fall semester. And Dennis is praising the Lord for a used accordion for his music ministry. Let's remember Dennis as he ministers in Nigeria.

Alumni 76 - 79

Jennifer Alsrue ('79 WBC) -- UFM, France -- Jennifer's sights are still set on France. She has had several opportunities to share in churches but Jennifer says, "I'd love to come" to share with your church or organization. This fall Jennifer hopes to take a French class. Pray for Jennifer concerning these items.

Carol Baur ('79 WBC) -- World Evangelical Outreach, Nigeria -- Carol sends word that three students graduated in May. Pray for them as they become involved in ministries. Carol has also been teaching two Bible classes. Pray that they will understand more and have a desire to live for the Lord. *(Carol just returned to the States for medical reasons. Pray for wisdom on the part of the doctors as they care for her need.)*

Robert Kay ('79 WBC) -- UFM, Haiti -- Bob is now in Doswell, Virginia, ministering in his home church, Carmel Baptist. Bob will begin deputation to raise prayer and financial support. In September 1981 Bob anticipates going to language study in Quebec. Pray with Bob as he begins this new ministry.



David P. Epstein, M.A.
Director of Athletics

WHAT MAKES ATHLETICS "CHRISTIAN"?

The rapid growth of Christian education over the past decade has greatly increased the number of Christian young people engaged in varsity athletic competition. Unfortunately, the increase in the number of Christian competitors cannot guarantee that a proper athletic philosophy will superintend the competition. On the contrary, too often the Christian athlete competes with a secular athletic philosophy. Is there a standard by which we can objectively determine the quality of an athletic philosophy?

We know for sure that we cannot compartmentalize our Christian lives. That is, we cannot have one set of behavioral standards for church, one for school, one for family relations, and one for sports and social activities. This would be inconsistent. Rather, we must attempt by God's grace to live our lives by biblical standards, and this includes our athletic life. The following four questions can help us determine whether or not our athletic philosophy is truly Christian.

I. Do I put myself before the team?

If the primary concern of an athlete is personal glory, he will feel satisfied and content when his team plays badly and loses, as long as he personally does well. Or, if the team plays well and wins, but he himself does poorly, he will not be able to rejoice in the team's happiness.

II. Do I want physical victory more than spiritual victory?

A desire for physical victory is essential if a Christian athlete is to give 100% effort for the Lord. However, when temporal success becomes more important to an athlete than spiritual growth, his motivation is wrong. Give your answer to this question: If I had only two choices, either to lose the game but still grow spiritually, or win the game and not grow spiritually, which would I choose?

III. Do I have genuine respect for the officials?

It is popular in our society to bait the officials and to treat them with contempt. Some Christian athletes and coaches are guilty of this. Do we believe that part of being "competitive" is arrogance to proper authority?

IV. Do I have sincere desire to show love to my opponent?

This may appear to some to be a pious and unathletic concern. On the contrary, it is the supreme test of the quality of an athlete's philosophy. It is much easier and more natural to want to beat an opponent, or to intimidate him, or even to humiliate him. But a Christian athlete can and must, while striving to win the contest, also love his opponent. It is a difficult task, but by God's grace it can be accomplished.

If you are a Christian athlete, ask yourself this question: Is my philosophy of athletics "Christian"?

Dave ('79 WBC) and Sandy ('80 WBC) Lorensen -- Africa Evangelical Fellowship, Botswana, Africa -- The Lorensens have been accepted at Wycliffe's International Linguistic Center at the University of Texas in Arlington, Texas, for additional Bible translation study. Upon completion, they will return to the Washington, DC, area for six months of deputation. By the summer of 1981, the Lorensens would like to begin their ministry in Botswana. Pray for them as they begin their new studies.

Frank Moran ('77 WBC) -- Bible Christian Union, Ireland -- Frank is praising the Lord for supplying 45% of his needed monthly support. Pray that the remainder will come in soon so Frank can leave for Ireland in 1980.

Steve Mosely ('77 CBS) -- Bible Christian Union, Portugal -- Steve asks that we pray for these items: (1) follow-up, (2) Steve's contact at two English classes at a high school and (3) more workers. He plans to return to the States in October 1980 to recruit members for a team to help with the establishing of the ministry there.

Debbie Reeder ('78 WBC) -- UFM -- Debbie is thanking the Lord for several good meetings and she is enjoying meeting so many dear Christians. Pray for Debbie as she needs additional meetings and financial support.

Zachary ('80 CBS) and Peggy ('74 WBC) Gray would request special prayer for their new infant son, Timothy, (born 7/17/80) as he undergoes extensive treatment for cystic fibrosis.

1980 CHRISTIAN SERVICE AWARDS

"The education I received at the Washington Bible College is of eternal value. God's Word will never pass away and its truth is 'sharper than a two-edged sword.' The four years I spent at WBC were the best years of my life. I could sum up my four years with one word, 'love.' First, I learned to love God. It has only been God's love for me that places value on my life. Secondly, I learned to love the Word of God. The only way to know God is through His Word. Thirdly, I learned to love the 'brethren.' God has commanded us to 'love one another.' Fourthly, I received a love for the lost. I realized through the Word of God that every man is lost without the Savior. This has gripped my heart.

My plans are to go to Papua, New Guinea as a summer missionary for two-and-a-half months. I want to give my life for full-time service. I want to grow to love God and His Word more and to serve Him. My goal is to teach the Bible to women at home and abroad."

--Michele Daku

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect (mature), thoroughly furnished unto all good works. (2 Tim. 3:16-17).

"These verses represented my convictions upon entering the Washington Bible College. During the past four years, these convictions have been strengthened as a result of receiving a sound biblical education.

My professors have given to me tools which I can use to study God's Word. These tools are enabling me to come to know Jesus Christ my Lord (John 8:32, 36) and to make Him known to a lost and dying world. This Fall I am looking for a ministry as a youth pastor or an assistant pastor. In this position, my first desire is that my wife and I may establish a home which will honor the Lord and set an example for the Christian community. Secondly, it is my longing to teach others to study God's Word so that they will be equipped for the ministry."

--Roger Christiana

"One of the questions most often asked of me since being saved has been, 'How do you know that you're a Christian?' One of my answers most consistently given has been, 'because there is a hunger in my heart for the Word of God.' This has not only been a source of confidence for me, but it has been one of the great joys of my life. The richness of learning and applying God's truth is a cause of continual praise in my heart. I'm sure that this is one of the reasons why Capital Bible Seminary has been such a personal blessing to me. I began my studies there before God called me into the ministry; my desire was simply to know more of the Scriptures and to be better prepared to teach them. The instruction Capital has given me and the personal ministry of the faculty to my own life has gone beyond my expectations. Now that God has granted me the privilege of serving Him in the pastorate, I rejoice even more for the way He has used Capital to equip me for the task. It has truly been a rewarding experience."

--Rev. Andrew Christensen



PLAN TO ATTEND!

1980

Washington Bible College/Capital Bible Seminary ALUMNI HOMECOMING

Dates: **November 6-7, 1980**

Place: **Lanham, Campus**

Guest Speaker: **Rev. James S. Schuppe
Academic Dean, WBC**

Activities:	Alumni/WBC Soccer Game	Nov. 6
	Alumni Homecoming Banquet	Nov. 6
	Alumni Chapel	Nov. 7
	Alumni Workshops	
	● How to Strengthen Your Youth Ministry	
	● How to Develop Audio Visuals	
	Founders' Banquet	Nov. 7

The **Alumnus of the Year** will be announced at the Homecoming Banquet. The presentation will be made at the Founders' Banquet November 7.

Reservations for the Homecoming Banquet and Founders' Banquet should be made by **October 31**. Contact the Public Affairs Office.

You are cordially invited to the
Washington Bible College/Capital Bible Seminary

Annual Founders' Banquet

Friday, November 7, 1980, 6:45 P.M.

at the

**Sheraton Inn
Route 450 and Route 95
(Beltway Exit 20B)**

The program will feature members of the College and Seminary student bodies. The message will be presented by **Rev. A. W. Jackson**, Professor of Pastoral Studies.

The cost per person is \$10.

Reservation can be made by calling **552-1400, Ext. 212**. The deadline is **November 4**.

INCREASED ANNUITY RATES

Because of the increase in the Charitable Gift Annuity rates, you can earn up to 14% on your assets while investing in the work of the Lord. A gift annuity is an agreement between an individual who transfers assets to a charitable organization who then agrees to pay to the donor a guaranteed amount of income during his life dependent upon his age.

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BONDS EARN 9%

Washington Bible College is offering a fourth issue of debenture bonds to assist in the development of the College campus with a view to meeting the needs of a growing student body. There are \$500,000 of bonds issued at the interest rate of 9%. Maturity dates vary from August 1, 1981, through August 1, 1995. All bonds mature in annual intervals and interest is paid annually.

Bonds may be purchased by those interested in helping to maintain the ministry of the Washington Bible College as it seeks to fulfill its primary purpose of instructing young people in the Word of God.

(\$500 and \$1,000 bonds are now available.)

To receive a prospectus write or call:

Mr. James Burr, Director of Business Affairs
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* This offer is not valid in states where restricted by law.

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